6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

714 furnished disguise because they prevented the enemy from recognizing the attackers. Painting the whole face with a mixture of charcoal, spruce gum, and grease served the same end.[30] After the fighting this paint was removed with the aid of grease. Birch-wood shields, designed to deflect arrows, consisted of two or three pieces of wood, each about three feet long and sewn together. Grease layered the forward surface of the shield. In warding off an arrow by this device the warrior spoke a one-word charm, ʔuk ("swan").
[841] Menstruation on the part of a man's wife did not prevent him from joining a fighting
[834] party but following his departure this woman was bound to avoid crossing the warrior's
[802] trail lest danger befall him. Prior to setting out a man abstained from coitus for four days. "If you stay with your wife you will be killed, you weaken yourself."[32] Winter or summer each member of a war expedition toughened himself by plunging into cold water.

732 After the men had departed the women left in camp constructed a number of human
789 images, using robes and skins stuffed with brush. Human features were added with red paint. The dummies stood in the camp and each morning women attacked them with ceremonial wooden knives. The ritual gave additional strength to the warriors.[34] Women
837 also girdled themselves in fancy outer belts which dared not be removed until the party had returned. Untying the knot promised death to the fighters. This belt undoubtedly symbolizes the chastity of the women during the husbands' absence.[35] At the same time the rite no doubt allayed the jealous temperament of the men and allowed them to focus on the business at hand without distraction. It may well be that such belts possessed indirect survival value.

726 The warriors traveled quickly. In advance went two or three scouts, intelligent men about 40 years old. At night young men remained posted around the camp, acting as sentries. The expedition camped in brush-banked lean-tos enclosed on three sides and sharing a common rear wall. Usually two lines of such shelters faced each other and a fire burned in the space between. Moccasins dared never be removed while sleeping lest the wearer imperil his life. No effort was made to conceal the light of campfires. Fre-
726 quently during the course of travel the shaman performed rites designed to prevent
789 bow strings from snapping or to break the enemy's snowshoes when the latter sought to escape. At night the fighting party sang songs magically designed to weaken the enemy.

726 All military action took place on land. The Kaska did not fight from canoes, although the informant had heard that the Tlingit fought from boats. Fighting started as soon as

[30] The same means of disguise accompanied war among the Kutchin. Osgood, *Contributions to the Ethnography of the Kutchin* (1936), 87.

[32] Tlingit men expecting to join a war party "were not allowed to see or go to any woman. This tabu depended on the length of time they expected to be gone. 'Sometimes they did not see a woman for a year.'" Swanton, *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 449.

[34] Tlingit warriors constructed such dummies before leaving camp. "All the men and their wives had such images." Swanton, *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 449.

[35] "While the warriors were away the leader's wife had to have stones tied about her blanket just as did her husband on the expedition. . . ." Swanton, *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 450.